

# THE CHRISTIAN HERALD.

VOL. IV.] Saturday, February 14, 1818. [No. 21.

## MISSIONARY INTELLIGENCE.

### INDIA.

MR. MEDHURST, who is intended for Malacca, in a letter to the Rev. G. Collison, dated Madras, March 7, 1817, says, 'There is much at Madras to excite and to depress missionary zeal. There are 300,000 souls within 4 short miles of our residence, ignorant of God, degraded by iniquity, and exposed to eternal wrath. Every person we meet, bears the mark of an idolater on his forehead, (the number of their gods being marked in white or yellow, according to their caste.) In every street there is a pagoda; in the day-time we witness their zeal and readiness to perform the difficult duties of their religion; and in the night our rest is disturbed by their noisy worship. These scenes are enough to inflame the zeal of the dullest missionary; but, on the other hand, there is much to damp it—there is that almost impassable barrier, the *caste*; which, however, blessed be God, begins to give way; but there is also the *national character*, in which is a mixture of every thing that is vile: they are sly, deceitful, and determined to get money, by fair or unfair means; and will exhibit the most plausible appearances of religion, if they can get any thing by it.

'A missionary has much to cope with; a thousand difficulties, besides such as occur in England; and, consequently, he needs additional faith, patience, and perseverance.

'It is easy to collect a congregation here; it is only to ask a question, and you have a hundred people about you. The other evening I was walking with Brother Gordon, in the Cooley Bazaar, when we observed a number of people collected together, listening to one of their pagan preachers, who was engaged in telling some tales of their gods, when Brother Gordon, addressing one of the people in his own tongue, the whole congregation presently forsook their preacher, and listened to him. They acknowledged all to be true, but did not seem in the least affected.

'I am anxiously waiting for a vessel to convey me to my destined port. Brother Milne is now alone, and much needs one to strengthen his hands. One thing, however, consoles me,—I am where God has placed me.'

---

*Extracts of a Letter from Mr. Gordon, Missionary at Vizagapatam, January 28, 1817.*

'I HAVE had a whole year of health, and I now hope that my constitution has, in a very considerable degree, assimilated itself to the climate of this country, and that it will please the great Head of the Church, whom I desire to serve to the end of my days, to give me many years of health for his work. The las

has been better to me than any former one. I have been enabled to enter fully into my labours. We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately had conversation with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools too, perform wonders, and by interrogating them independently of the questions in their catechisms, we obtain satisfactory evidence, that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions give a series of subjects for inquiry and conversation. We have lately added a third catechism, partly in the manner of the Assembly's. In this way both the youth and those of advanced life hear and learn. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands.

Having some time ago heard that a number of persons at Chicacole, a town situated about sixty miles to the northward of this, had, through the influence of one man, torn the *Lingam*\* from their arms and deserted the Pagoda, I went over to Chicacole, and, upon inquiry, found that this procedure had been the result of serious deliberation, from their knowledge, as they stated, of the inability of the *Lingam* to afford them any assistance. Upon asking how they came to act in this way, they answered, 'By reading the true *Vedas*, and their conversation with Anundarayer.' He accompanied me there about two years ago, and Mr. Prichett last year. I do not say that they have absolutely renounced idolatry, but as they have parted, upon the conviction stated, with some of its *insignia*, they may be considered as in the way to an entire renunciation of it. I have long wished that a missionary were settled among that people, as they appear of a teachable disposition. Ganjam has become healthy, and as Mr. and Mrs. Lee have recovered; we hope they will soon be able to resume their labours there. Our dear Brother Dawson has not been well for several months. Every other branch of our family here enjoys the blessings of health. We beseech you to remember Vizagapatam in your prayers.

#### AFRICA.

*Extracts of a Letter from Mr. Evan Evans, dated Bethelsdorp, May 29, 1817.*

AFTER mentioning the Christian hospitality of the Rev. Mr. Vos, at Caledon, who accompanied the Missionaries to the chief Moravian settlement, at Grace Valley, where they were highly enter-

---

\* A little image enclosed in a silver box, which they suspend on the breast or arm.

tained, and their return to Caledon, he describes their journey with Mr. Pacalt to High Krall, and their arrival there.

April 5. At one o'clock on Saturday morning, immediately on our arrival, all the people in the place arose, and flocked around our waggons. They ran to meet Brother Pacalt, as children run to their father, after returning from a long journey. Had we been angels from heaven, they could not have received us with greater joy. After we had taken some refreshment, Mr. P. called the people into the house, where we held a meeting to thank our heavenly Father for his care over us in our journey. While he was engaged in prayer, the people, unable to suppress their feelings, began to weep and cry aloud. After singing a hymn, one of the women was desired to engage in prayer. O how ardently did she thank the Lord for putting it into the hearts of his dear people in the far land, to send his servants with the everlasting Gospel to them, poor despised Hottentots, the most despised and neglected nation in the whole world. How did she express her astonishment, that any should be found possessing so much love to such poor, black, and miserable beings, as to leave their native country, their dear fathers, mothers, brothers, sisters, and friends, to come and live in such a wilderness, in order to be the means of saving them from everlasting perdition. How she wondered that they ventured to cross the mighty and blustering ocean, to travel over high mountains, and through deep rivers, to come and live among poor Hottentots, who had nothing to give them in return for all their trouble and labour. Her manner and language were enough to affect the hardest heart.

Brother Pacalt has an excellent station, situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. He has two large and fruitful gardens, besides good pasture and corn land. The people also have good gardens behind their houses. It is astonishing how much good he has been the instrument of doing in the space of four years. He has built a neat little church, with two small, but good houses.

I cannot omit mentioning the Hottentots' singing, which is most delightful. I should almost think it worth while to come from England to Africa to hear it. Their voices are nearly, if not fully, as delightful as any musical instrument I ever heard. To hear them singing when alone in the fields, in the mornings and evenings, is in the highest degree pleasant.

#### *Baptism of Old Simeon.*

On the Tuesday evening before we left High Krall, we heard an old man of 90 years of age engaged in prayer. You can hardly conceive how affecting it was to hear him express his thankfulness to God, for sending the Gospel to his nation in his days, and especially for making it effectual to his own conversion.

In his youthful days he was the leader in every kind of iniqui-

ty. He was also a great elephant and buffalo hunter, and often had very narrow escapes from the jaws of death. Once he fell under an Elephant, the enraged animal doing its utmost to crush him to death, but he escaped, he knows not how. At another period, he was tossed by a Buffalo several times, by which he was severely bruised; after which, the animal fell upon him, but the same secret and Almighty hand snatched him from the power of this ferocious creature, he being no doubt 'a chosen vessel,' though the time for his being called out of darkness into light was not yet come. Some years ago, he was for a considerable time, to all appearance dead. Every preparation was made for his funeral. He was carried to the place of interment, and let down into the grave, but as they were beginning to throw the earth upon him, he revived, and was carried home.

When Brother Pacalt came, and he had heard him a second time, he went home rejoicing and shouting, saying, that the Lord had raised him from the dead three times, that he might hear the word of God, and believe in Jesus Christ, before he died the fourth time.

Last new year's day, Brother P. baptized him, and gave him the name of Simeon, alluding to old Simeon, who took our Saviour in his arms, saying, Now lettest thou, &c. Mr. P. told us, that it was impossible to describe the joy which filled the old man's heart, and so invigorated his weak frame, that he seemed as lively as a youth; 'Now I am willing,' said he, 'to die; yes, I would rather die than live, that I may go and live for ever with my good and precious Saviour. Before, I was afraid to die: O yes; the thoughts of it made my very heart to tremble. But I did not then know God and Jesus Christ. But now I am not at all afraid to die; nay, I have no desire to live any longer. I am too old to do good to the Hottentots; and I am so much afraid of committing a single sin again, that I long to go and be with Jesus Christ, my dear Lord and good master. O, he is the best master I ever had. How many bad masters I have served; and what is worst of all, I served the devil upwards of 80 years, and he was just ready to throw me into hell, after all my trouble in serving him. But, O what infinite mercy! when on the very brink of the grave! I have had the King of Glory to be my master; and I, though a black Hottentot, shall go to his heavenly palace, to live with him in everlasting happiness. O, yes! he died for me, the most vile sinner, to buy me from the service of the devil. O, wonderful grace! O, wonderful love! O, astonishing mercy! to a bad and unruly Hottentot, who was ready for hell-fire.' Then he shouted aloud for joy. But the frail body being too weak to support the gladness which he felt, he sunk into a swoon; and the people began to think that he was gone from the church to glory. But he revived, and began a second time to magnify the name of the dear Mediator.

We arrived at Bethelsdorp on Wednesday evening, April 30, where we were received with every mark of Christian affection, by Mr. and Mrs. Messer. Not a single accident befel us all the



way from Cape Town to Bethelsdorp, for which we have great cause to bless the name of the Lord ; and here we raise our Ebenezer, saying, ' Hitherto the Lord hath helped us !'

MR. SCHMELEN, on his journey from the Cape to Namaqualand, in a letter to Dr. Steinkopff, says, ' We have erected a place for worship ; and divine service is regularly attended morning and evening. There is a great desire among the people—a praying spirit prevails, and many are anxious to obtain an interest in Christ.

On his journey he met a chief from the little Namaqua country, who was going to procure a Missionary, if possible, to reside with him. Mr. Shaw (of the Methodist connexion, who was travelling with Mr. Schmelen,) was persuaded by the chief to accompany him to his krall at Kamüsberg.

The place from which Mr. Schmelen wrote was formerly called Berondermeed ; it now bears the name of *Steinkopff*.

### DOMESTIC MISSIONS.

Nineteenth ANNUAL NARRATIVE of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

*Friends to the enlargement of the Redeemer's kingdom,*

Conciseness has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled ; of families, schools and sick persons visited ; of conferences, councils, church and prayer meetings, and funerals attended ; of hopeful converts admitted to Christian privileges on a profession of piety ; and of sacramental administrations ; with those more minute details of missionary duty which every man employed is required to give, in the journals of his labours, will be found to have been omitted. The reasons are obvious. The insertion of such articles would be repetitions rather than useful. It would augment the size of the publication, while it could add little or nothing essential to such information as the pious reader will desire.

Those who affectionately consider this work of the Lord have well known, for years, that the missionary vocation is self denying and laborious. Their conviction has been complete, that it demands every degree of vigilance and circumspection, of wisdom and persevering fidelity in winning souls.

It will be seen that the views of the Trustees have embraced not only such destitute sections of our country as are comparatively near, but such as are far distant. Some of the labours here mentioned were, of course, performed the preceding year—the journals not having arrived seasonably for a place in the last annual Narrative.

It will be, furthermore, observed, that the Missionaries employed have been men, generally, though not in every instance, hold-

ing pastoral charges in the midst of the destitute regions.—From every circumstance they must unavoidably derive many advantages, not soon attained by others for a judicious application of time and strength to the service of Christ among those that do not enjoy the appointed means of salvation.

Much experience has fully persuaded the Trustees, that the establishment of good ministers in the new settlements, for such portion of their time as the people of their stated charges can afford them support, conduces more effectually to the prosperity of the Christian cause. It has therefore been among the objects of their plan to encourage, as far as practicable, the settlement of faithful men in the various parts of the missionary field.

The account now exhibited commences with labours performed in such parts of that field as are less distant.

*Vermont.*—Wonderful and extensive were the operations of divine grace in that division of our country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon earth. Among the angels in heaven there has been joy, for many sinners were brought to repentance.

The trustees devoutly acknowledge the love and kindness of God, our Saviour, manifested in causing the exertions of Missionaries there to be instrumental in accomplishing the designs of his mercy. Through his gracious smiles, their labours were not in vain. He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered particularly efficacious.

Their preaching and instruction were employed chiefly in the more mountainous and central parts—regions which had long been spiritually desolate. The Rev. Ammi Nichols, whose stated charge is in Braintree, was more than nine weeks in the missionary service. Much of his time was passed in places where the revivals of religion were experienced. Those revivals made his coming and labours uncommonly useful and acceptable to the people. Such was their destitute condition, and such were then their impressions on the great subject of eternal life, that nothing on earth could rejoice them more than the presence of one who came to bring the good tidings which the Gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary labour. He delivered one hundred sermons. His pastoral charge is in Plainfield. He traversed a broader field, than Mr. Nichols, though in part comprehending the same towns. He accordingly beheld the displays and the triumphs of grace over a more numerous population. He was joyfully received by the good people; had many expressions of gratitude for his services; and was a happy witness of the divine blessing on his exertions.

The Rev. John Lawton has a stated charge in Windham. He was employed in the county of Caledonia. There he found himself in the midst of a vast field white already for the harvest. Illustrious were the triumphs of grace. Many stout-hearted sin-

ners were made to bow under the mighty power of the Holy Spirit. But while multitudes of hearts were thus open to the reception of truth as it is in Christ, teachers, skilful in the word of life, could not be obtained. Opinions erroneous and dangerous were inculcated with lamentable diligence and success. In more than twenty towns, of the vicinity, there were no intelligent and able teachers of those doctrines, which make the soul wise unto salvation. It would be impossible for any person, who had not been on the ground, to conceive the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beasts that perish. He states, that about ten months previous to the date of his last communication, a lecture had been appointed and only ten persons attended. In the same place then, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services were ended—such numbers with tears were inquiring, “What they should do to be saved?” After all, he felt as though the half could not be told.

*Pennsylvania.*—In New-Milford and its vicinity the Rev. Oliver Hill has a pastoral charge. A small part of his time was spent in the missionary field. His labours were performed in the county of Susquehannah, and in the neighbouring county of Broome, State of New-York. In the course of five weeks he delivered twenty-five sermons. He found urgent need of Missionaries in that quarter. The whole county of Susquehannah had only two ministers of the congregational or presbyterian denomination; and those two were almost the only Missionaries who had laboured in that destitute region. Though professors of religion continued steadfast in the faith, yet he had to lament the prevalence of a lukewarm spirit. No remarkable revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several counties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, whose stated charge is in Hartford, traveled and laboured twenty-six weeks. While in this employment he delivered one hundred and thirty-five sermons. He had often previously been over the same ground in the same work. Calls for missionary labour were more frequent and impressive, and meetings were more solemn and full, than in any preceding period of his acquaintance with that country. Still, he found no general awakenings in any place. Individuals, however, were hopefully turned to the Lord. Some small churches were favoured with considerable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, and with more apparent affection. The faithful exertions of missionaries there had been blessed. Numbers regarded those exertions as the means by which a divine hand led them to repentance, and enriched them with the hopes and consolations of the gospel. But it was deeply affecting to behold the destitute condition of

that extensive tract. In the whole county of Wayne there was not one minister denominated, congregational or presbyterian.

*State of New-York.*—Among the destitute settlements of Genessee and the Holland Purchase, the Rev. Eleazer Fairbanks laboured seventeen weeks. His pastoral charge is in ———. In several places he beheld very animating tokens of a gracious work. A divine blessing seemed to crown his own exertions by making them instrumental of gathering souls into the fold of the Great Shepherd. He had also occasion, in many instances, to lament the too successful industry with which the most destructive delusions were propagated.

The Rev. Elihu Mason, during the term of sixteen weeks, delivered ninety-seven sermons. He had no pastoral charge. He was employed chiefly in the northern, eastern, and southern parts of the Holland Purchase. His services were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small is the number of ministers established in that region—very few the Missionaries that have ever laboured in that field. He found, however, a growing respect for moral and religious institutions. He was, in general, kindly received, and in many instances with the warmest expressions of gratitude to the Society, by whose appointment he was there. Numerous were the places in which there had been recent and great revivals of religion. Many persons he found yet under the awakening influences of the Holy Spirit—many deeply solicitous on the subject of salvation. In almost every settlement which he visited were numbers who, convinced of their sinfulness and ruin, were anxiously inquiring the way of forgiveness and reconciliation to God, and yet had no ambassador of Christ to guide them. Often did the sight of a Missionary draw forth tears of joy, and his instructions were received with great delight. They held meetings regularly for reading on the Lord's day, and conferences were frequent through the week. He was much affected as he found almost every where a deplorable want of correct ministerial labours. Multitudes, especially of the young whose hearts the revivals had prepared for the reception of the true doctrines, were imminently exposed to be led astray by the persevering assiduity of false teachers that abounded among them. It appeared evident, beyond a reasonable doubt, that, could a number of suitable Missionaries be employed in that region, many flourishing churches and societies would soon be established. By such means, the strong delusions impressed on the minds of the people by heretical instructors, and by corrupting books, that were industriously circulated, might be effectually counteracted. Many families were destitute even of the Bible. The sacred volume, and books of every description which truly explain and powerfully enforce the doctrines and duties it reveals, would be joyfully received.

Sixteen weeks were devoted to another section of the Holland Purchase by the Rev. John F. Bliss. His pastoral charge was in Avon. A rapid increase of population had, within a few years,



filled many of the towns with inhabitants. As in new settlements generally, so in that region, the people—a great proportion of them—were far from being wealthy. They were also much—very much—divided by sectarian influence. In some of the towns that were filled with inhabitants, no churches of the congregational or presbyterian denomination had been formed. Several were the instances in which he collected and formed into churches the professors of religion, who, from various and distant parts of the country, had settled in such towns. He was uniformly received with attention and kindness. The good people very fervently expressed their thankfulness to him, and to the Society by which he was employed. Tears of gratitude, as he called from house to house, rendered many of the scenes peculiarly tender and interesting. In the towns which he visited, revivals had been numerous and powerful, though not as extensive as among the settlement in which Mr. Mason laboured.

On the Niagara frontier, a western border of the Holland Purchase, the Rev. David M. Smith, was sixteen weeks in Missionary service. He had the charge of a church and congregation in Lewiston. He was witness to no special revivals of religious attention. Social order and morality, however, were progressively improving. Much gratitude was expressed for the benevolence of those who patronize the objects of the Missionary Society. While the people rejoiced in having their present wants thus remembered by their distant brethren, they hoped to be extricated, ere long, from their embarrassments; and to be able not only to provide for themselves the enjoyment of evangelical privileges, but also to assist in extending the same favour to the destitute in other regions.

The Rev. John Spencer has no pastoral charge. He, therefore, gives himself wholly to this work. The south-westerly parts of the Holland Purchase have been the principal field of his labours. Occasionally the last year, he entered Pennsylvania. He delivered three hundred and eighty-one sermons. In a few towns he was the joyful witness of great revivals. Religious appearances were, in general, more favourable than in the preceding years. For a long period, he has been conversant with those parts of the Purchase. He must be, consequently, a competent judge of the progress which morality and religion have made. While the precious revivals of the past year were confined to a few towns, he lived and laboured in hope, that in mercy to perishing sinners, the displays of redeeming grace would be yet much further extended and multiplied.

*(To be concluded in our next.)*

—♦—  
FROM THE WEEKLY RECORDER.

*Illinois Territory, an extensive Missionary Field.*

*“Shelbyville, Ky. Dec. 30, 1817.”*

“REV. AND DEAR SIR,—I have just returned from a missionary tour through the Illinois Territory : nothing of an interesting na-

ture occurred, during my travels. The inhabitants are very destitute of moral and religious instruction; and, as might be expected, the state of society in many instances very deplorable. The territory is now divided into twelve counties, and the population is supposed to be about *fifty thousand*; and not a solitary Presbyterian clergyman is settled in that extensive region. There are a few Baptist preachers in the territory, and the Methodists have circuits formed through the principal settlements. In addition to these, the Dunkers have formed a respectable society on the Mississippi, and the people called 'the Schismatics,' but who denominate themselves 'Christians,' are organizing churches on the Wabash. But still the great mass of the people may be said, with propriety, to be enveloped in the darkness of ignorance, destitute of the knowledge and the fear of God.

"The prospects in Kaskaskia, I think, are flattering. There are in that place a number of respectable citizens, who appear extremely solicitous to have a clergyman settled among them: and I think, all things considered, there is there the most promising opening for the settlement of a clergyman that I have seen in the western country.

"I had the pleasure of being instrumental in forming a Missionary Society in Morgansfield, Union County, Kentucky. The society was not organized when I left that place, though the number of subscribers was more than sufficient for that purpose, according to the constitution. I expect the particulars of their organization shortly, when I shall probably make a further communication.

"With sentiments of high esteem, I remain, dear Sir, your brother and fellow labourer in the vineyard of our common Lord,

"JOHN F. CROW."

"The American Society for educating pious youth for the Gospel Ministry," held their annual meeting in Boston, on the 15th of October last, when the Directors presented their second annual Report, in which they state, that "since the last annual meeting *sixty-five* young men have been received as beneficiaries of the society; which number, added to the *forty*, who had been received during the preceding year, makes the whole number who have received assistance from the funds of the society in the course of this year, *one hundred and five*.—Of these, one only was in the third stage of education, when examined and admitted by the Directors; and he, having completed his theological studies and received a call to settle in the ministry, will no longer need the assistance of the society.—*Five* others have finished their course of study at College. Two of these, in a letter to the Directors, express a deep sense of their obligations to the Society, and their intention, by their own exertions, to defray their expenses while pursuing their theological studies. From the other three, no direct communication has been received since they were graduated. But it is believed that they will all be able to complete their theological education without further assistance.—*Twenty-nine* on the list of

beneficiaries are now in the second stage of education, pursuing their classical and scientific studies in several of our Universities and Colleges. They of course will need further assistance.—The remaining seventy young men under the patronage of the Society are yet in the first stage of education, either in Academies, or with private instructors. These will therefore necessarily look for aid to the funds of the Society, for several years to come."

And in closing the Report, they remark, "But from a view of the progress of the Society, during the first two years of its existence, we have surely reason to anticipate much from its future and more extended exertions. The sphere of its operations is indeed rapidly increasing; and there is much reason to believe, that by prudent management and persevering exertions, its influence may soon be extended through the United States, and every portion of our country be made to participate in its labours and benefits."

#### TRANSLATIONS IN INDIA.

*Extract of a letter from a gentleman in England to his friend in Philadelphia, dated "London, Nov. 4, 1817.*

"An important measure was yesterday carried unanimously in the Committee of the British and Foreign Bible Society. There are twenty-six languages of India into which the Scriptures are not yet translated and printed. It has been calculated by those conversant with the subject, that the translation and printing of 1000 copies of the New-Testament may be completed for the sum of £500 sterling, making a total of £13,000 to compass the whole object. To encourage this measure as promptly as possible, a resolution was passed to grant the sum of £500 so soon as 1000 copies should be printed off in any of the said languages, and as they may be completed from time to time, in a translation approved by competent judges: the work to be open to the different bodies disposed to engage in it.

#### ST. PETERSBURGH.

"Mr. Stellebrasch, a young minister educated for the missionary work by the London Society, has been at St. Petersburg for a few months preparing for his ultimate destination to the Tatars: whilst remaining there he has been allowed to preach publicly in the English language: the circumstance has already had a happy influence in drawing together on the Sabbath a considerable number of regular hearers, and may eventually lead to a more consistent observance of the Sabbath in that important city than is usually found on the continent: such would be a new token of the divine favour towards Russia. It is already in contemplation with the Missionary Society to supply Mr. Stellebrasch's place with a suitable successor (so soon as he shall be removed) to carry on the worship of God on the Sabbath, and so much attention is already excited to the object, that it is hoped "this little one will become a thousand," and a church be established on Gospel principles, the want of which has been greatly lamented by those wh

have felt for the best interests of young persons going to that part of the world.

“ The Emperor has lately given a kind mark of a purified taste, in withdrawing from a company of French comedians an annual grant of 190,000 roubles, about 19000 sterling, and transferring it to a Philanthropic Institution. Surely this may be viewed as a substantial evidence of improvement.

“ A pious youth educated for the ministry at one of our academies, is just departed for Hamburgh (Rev. Mr. Mudie) to be established there in this important work, a favourable opening having arisen in that quarter. By such measures may we not hope that the wounds inflicted by the long and unhappy war in Europe will be gradually healed?—Surely nothing can so much contribute to this desirable end as the dissemination of the Gospel of peace.”

[Rel. Rem.]

*Extracts from the Eighth Report of the Board of Managers of the New-York Bible Society; presented and read at the annual meeting of the Society, held the 2d December, 1817.*

ONE of the first measures of your Managers, on entering upon the duties of the year which has just elapsed, was to determine the limits of the district within which it would be proper for this Society to distribute Bibles, consistently with the terms of its connexion with the National Society as one of its Auxiliaries. The Board decided that, for the present, they would generally confine their dissemination of the Scriptures in the English language within the bounds of the State of New-York.

Persuaded that the Managers of the American Bible Society, possessing more extensive and particular information respecting the wants of places at a distance, were in general better calculated than your Board to make the most advantageous distribution of Bibles to be sent to such places, a resolution was passed, at an early period of the year, to place at their disposal all the remaining copies of the French Bible *in sheets*, amounting to about one thousand; the bound copies on hand at the time having been retained for the use of the Society. This proceeding was considered conformable, in its spirit at least, to the design of those who contributed to the expense of printing that edition of the Scriptures, and there could be no doubt but it would meet the approbation of the societies who aided in promoting the work, nearly all of whom are co-auxiliaries to the National Institution.

During the last twelve months, 1580 Bibles have been purchased for the use of the Society, and 2977 have been issued from its depository; 2709 of which were for gratuitous circulation. These make the number of Bibles gratuitously disposed of by the Society, since its formation, to be nineteen thousand two hundred and seventy-nine.

At the period of the last annual report, it was hoped that Branch Societies would in the course of the year be established in the several wards of this city. The Board, after mature consideration,



have deemed it necessary to defer the execution of that project to a future occasion.

The number of Biblical Institutions in this country, as well as in other parts of Christendom, continues greatly to increase, and their concerns appear to be conducted with augmented vigour and efficiency. We now count in the United States 232 Bible Societies ; of which forty are managed by females, and ten are juvenile associations.

It is with cordial satisfaction that we are enabled to state that the American Bible Society continues to receive increasing support, and that it is laying a foundation for extensive usefulness. It has caused six sets of stereotype plates for the Bible in the English language to be executed, and it has recently ordered a set of plates to be cast for the New Testament in Spanish. These, in addition to the Brevier plates, from which it has been printing for a year past, and the plates for the French Bible, lately presented to it by the British and Foreign Bible Society, will, together with the other printing establishments in the United States, be able to furnish an abundant supply of Bibles of various kinds and sizes, so as to keep pace with the benevolent enterprise of our fellow-citizens for extending their circulation.



## MISSIONS OF THE UNITED BRETHREN.

TO THE EDITOR OF THE CHRISTIAN HERALD.

Dear Sir,

I have the pleasure to inform you, that in consequence of your publication of the Rev. C. I. Latrobe's Address in favour of the Missions of the Protestant Church of the United Brethren, (otherwise called Moravians,) in Vol. III. No. 10, of the Christian Herald ; and the appeal which you obligingly inserted, at my request, in the following number, *nearly two hundred dollars* have been received by myself and others, from different parts of the United States, towards carrying on this important work. The kind donors will please hereby to accept the best thanks of the United Brethren, for their liberality towards them on this occasion. But the printing the list of the contributors is deferred, in the hope that, as the established character and present wants of the Brethren's Missions are becoming more generally known among other Christians than they were hitherto, that list will still be increased. I feel much gratification in adding, that the United Brethren are proceeding, with unabated ardour, in the important and interesting cause in which they are engaged, of sending the Gospel to the benighted Heathen, and of forming Missionary Stations among them. And they do this, literally, in humble faith on that unchanging God who has promised never to leave nor forsake his believing people. *The debt which they have contracted for this purpose, still amounts, it is believed, to about twenty thousand*

dollars more than they alone have it at present in their power to liquidate.

Subscriptions and donations towards the support of the Missions of the United Brethren, will be thankfully received by the ministers of their congregations ; particularly by the Rev. Christian F. Schaaff, Bethlehem, Pennsylvania ; the Rev. Jacob Van Vleck, Salem, Stokes county, N. Carolina ; the Rev. William H. Van Vleck, No. 74 Race-street, Philadelphia ; the Rev. George G. Miller, Newport, Rhode-Island ; and by

Your much obliged humble servant,

BENJAMIN MORTIMER,

No. 104 Fulton-street, New-York.

New-York, Feb. 11, 1818.

---

#### JUVENILE DEPARTMENT.

Obituary account of ELIZABETH LUNEY, who died September 12, 1817, Aged 25.

ELIZABETH LUNEY was born at Launceston, Cornwall, where, from a child, she attended the ministry of the gospel at Castle-street Chapel, but, like many others, heard without attention, nor once considered that, on leaving the house of God she had duties to perform, which were inseparably connected with public worship, and which distinguish a *doer* of the word from one that is only a mere *hearer*.

The discourses she heard, frequently impressed her mind, and, like Felix, she trembled at the idea of "judgment to come," yet these impressions were transient "as the morning cloud or early dew ;" and although on some occasions she might be "*almost* persuaded to be a christian," yet the world and its charms soon withered the fair blossom of desire, and the expectations of those who secretly wished her conversion to God were wholly disappointed. Even while she made resolutions to act differently, she loved the world which she knew she ought to abandon, and followed "the multitude to do evil."

Affliction has been the instrument of bringing many to God ; it takes the subject aside from the noise and vanities of life.—The sick room is not the resort of the gay and dissipated ; its scenes are too solemn for such as have no hope beyond the grave. When sickness *first* attacked our young friend, it produced no serious concern ; and those who saw her in its early advances, could not but entertain a fear, that her affliction was not sanctified. But divine light entered her mind *gradually*. She acknowledged to the writer of this paper, how often her mind had been affected while hearing the alarming discourses of the Lord's day evenings ; that she frequently wept under the word, and entered into strong resolutions, but remained the same unaltered character ! As her disorder made progress, and seemed to threaten her *life*, she began to cherish fears as to her eternal safety, although she endeavoured

to conceal those feelings from her dearest friends, lest she should not prove to be sincere. Anxious at length to see and converse with those who might assist her inquiries in the way to heaven, she listened with eagerness to their conversation, and requested their fervent prayers. With eyes bedewed with expressive tears, she testified her deep concern that her heart might be "right in the sight of God." Her minister rejoiced in these tokens for good, and hoped for a happy issue to her sufferings.

Grace can support under heavy trials, and never were those supports more apparent than in the patience and resignation which she displayed. How often did she bless God for afflictions! and how frequently did she repeat the words of the Psalmist, "Before I was afflicted I went astray, but now I have kept thy word." Psalm cxix. 67.

One of her great encouragements arose from a view of that blessed promise, "Him that cometh unto me I will in no-wise cast out;" a promise which she found by sweet experience to be true. That pardon which she sought through the blood of Jesus, she obtained, and could rejoice in God with exceeding joy.

Frequently did she lament that she had not come to Christ while in health, observing with emphasis, "had I my time to live over again, I would never defer my salvation till a death-bed."

Her minister's daughter calling to see her, she addressed her very affectionately, and with the tear standing in her eye, said, "I hope, my dear E——, that you will not neglect *your* soul, as I have neglected *mine*, but I trust you do not, and that you are seeking the Lord Jesus with all your heart."

What a declaration! how many *do* neglect their immortal souls; would that they duly considered that scripture, Heb. ii. 3. "How can we escape, if we neglect so great salvation!"

We now approach the last scene; let us see how this young christian, thus made meet for the inheritance of the saints in light, took leave of a sinful dying world.

Death bed repentance cannot always be relied on: who will not feel alarmed when he is told that his existence will soon terminate? At this awful moment past sins rush into the mind,—slighted convictions present themselves,—the day of judgment appears in all its dreadful array,—conscience reproaches, and fearful forebodings distract the mind.—The uncertain soul resorts to the prayers of others, and as the last resort of a terrified mind, to the sacrament, as a quietus to fear, a peace offering to the Justice of God!!

But not the repentance of every sick bed is to be suspected; many have given evident proofs that *their* experience of the power of grace was no delusion, but "the sober certainty of truth divine," and they could say with confidence and joy,

"If sick of folly, I relent, he writes  
My name in heav'n with that invested spear,  
(A spear deed dipt in blood!) which pierc'd his side,  
And open'd there a fount for all mankind,

\* \* \* \* \*

This, only this, subdues the fear of Death."

### 336 *Increased patronage of the American Bible Society.*

Her sufferings, towards her death, were great indeed! her emaciated frame exhibited the havoc made upon it by her disorder, yet she bore the agony of pain with astonishing *patience*, and earnestly prayed for *submission* to the will of God.

A few mornings before her death, when her father asked her how she did, her mother remarked that she had experienced a melancholy night. "No," said she, "I have had a *painful*, but not a melancholy night."—On the morning of the day on which she died, her father inquiring, as usual, how she did? she replied, "father I am dying, but I am not afraid to die, I never had so great a confidence in God,"—Seeing her mother weep, she said, "why do you weep, mother? you ought rather to rejoice and praise God for his mercy toward me," and then repeated the following lines,

"There shall I bathe my weary soul,  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast."

In the afternoon, she broke out into this exclamation, "O mother! a few hours more, and then!—what then?—Then I shall sing,

"Where's thy victory, boasting grave!  
And where's the monster's sting?"

The last words she articulated were, "Let me die the death of the righteous, &c.—Blessed Jesus!" and then entered into the rest which remains for the people of God, September 12, 1817, Aged 25.

Her death was improved on Lord's-day evening, September 21, at Castle-street Chapel, by the Rev. R. Cope, from Psalm cxix. 67, "Before I was afflicted," &c. May every reader of the above be concerned to seek the Lord *early*, for many will have reason to lament that they sought God too late. "Now is the day of salvation,"—"My son, my daughter, give me thy heart," is the affectionate language of divine invitation.

Come then, dear youth, accept the grace,  
Let this your answer be,  
"Behold! O Lord, we seek thy face,  
And give our hearts to thee."

[*Youth's Mag.*]

---

#### AMERICAN BIBLE SOCIETY.

We are happy to have it in our power to announce that the President of the United States, and the several Heads of the departments of the general government have, by their respective contributions, become *members for life* of the American Bible Society.

The patronage of this National Institution appears to be considerably increasing, as the benefits which it is conferring on this part of the Christian world become more extensively diffused and better understood.